

Registered.

L. No. 89

THE NUR AF SHAN

Vol. VIII

FRIDAY:—JANUARY 22nd, 1904.

No. 41

FOREIGN TELEGRAMS.

LONDON, Jan. 14.

The Japanese cruiser *Kasuga* has arrived at Port Said from Genoa.

Two Congolese suffering from sleeping sickness have been landed at Liverpool for treatment at the Tropical Hospital.

The King officially denies, through Lord Knollys, the persistent report that he will visit St. Petersburg shortly.

Mr. Rockefeller, the millionaire, has obtained complete control of the Steel Trust.

A number of Persian merchants, supported by Russian merchants, have secured a concession for the construction of a Railway from Teheran to Sirwan.

Germany is reported to be trying to secure St. Thomas' Islands in the West Indies from Denmark. America holds that Denmark is bound either to sell to America or retain them.

In an action against the Hottentots in which the Germans were being pressed, a Union Jack was produced which resulted in a cessation of firing on the part of the Hottentots.

BOMBAY, Jan. 14.

The Tokio newspapers declare that the passage of a single additional Russian warship through the Suez Canal or a single farther step in Manchuria will justify Japan in taking action.

A St. Petersburg daily paper, in an article which is interpreted as expressing the views of Russian Government circles, declares that the French Ministry is opposed to Russia, and is doing its utmost to shake the pillars of the Franco-Russian Alliance. It says that M. Combes' Ministry is like a malignant disease which is eating into France's power and prestige.

LONDON, Jan. 14.

The reply repeats her original conditions regarding Manchuria and Korea and especially insists upon Chinese sovereignty over Manchuria.

Reuter's Peking correspondent says the expectation of war has greatly increased in diplomatic circles there.

At a New Year's reception at St. Petersburg the Tsar said: "I desire, and intend to do all in my power to maintain peace in the Far East."

LONDON, Jan. 14.

Captain Lister, of the 10th Hussars, who was missing since the action at Jidballi, has been killed.

LONDON, Jan. 15.

Reuter's special correspondent in a despatch from Jiballi says the enemy charged, advancing on the British square only once. Three hundred fell under the withering fire of the 2nd Sikhs, the whole affair lasting barely ten minutes.

Colonel Kenna persuaded the survivors for two hours, until the ammunition was exhausted, slaying six hundred.

The Mullah may make a further determined resistance, but not in the open.

POONA, Jan. 17.

A daring robbery, committed almost in broad daylight, is reported by the Poona General Post Office. On the arrival of the Southern Maharatta mail train in Poona yesterday morning, four mail bags containing letters and parcels from the Southern Ma-

haratta country for Poona, were handed according to daily custom, to the post office peon who was waiting for them on the station platform. This man took them to the post office van which was standing in the station yard and drove over to the post office where on arrival, one of the largest bags was found to be missing. On being questioned by the Postmaster the man asserted that he had taken delivery of the bag, but that he could not account for its disappearance. He was immediately sent back to the station to see if he had forgotten it, but the post office mail sorters were positive that they had given him delivery of the four mail bags. The missing bag was the largest of the four. It contained all the letters for Poona from Mahabaleshwar, Satara, Belgaum, Kolhapur Dharwar and intermediate stations, and on an average the number is to or three thousand daily. There are said to have been some registered letters and money orders in it.

LONDON, Jan. 15.

At the New Year's reception at the Winter Palace, the Tsar, addressing the Japanese Minister, emphasized the high value he placed upon good and neighbourly relations with Japan, and expressed his unshaken hope in a satisfactory settlement.

Speaking to the American Minister, His Majesty renewed the assurances sent to Washington, that Russia would not hinder American rights and interests in Manchuria.

A despatch from Washington says that, Count Cassini, the Russian Ambassador called on the State Department again yesterday and emphatically assured Mr. Secretary Hay that American treaty rights in Manchuria would be respected in any eventuality, as Russia believed American interests were exclusively commercial.

A telegram from St. Petersburg says it is noteworthy that Admiral Alexieff, when addressing the troops at Port Arthur on the occasion of the New Year's parade, said it was the Tsar's will that peace should be preserved in the Far East.

LONDON, Jan. 16.

The risings in German Namaqualand have extended to Damaraland, and a number of settlers have been massacred. Okahandja is hard pressed and attempts made to relieve it have failed, and the Germans suffered heavy losses.

Windhoek, the seat of the Government, is threatened and the railway cut.

LONDON, Jan. 18.

Count von Buelow, speaking in the Reichstag to day, dwelt upon the seriousness of the outbreak of the Hereros in South-West Africa, and said that the fruits of ten years' labour had been destroyed. Okahandja, Otjimbingwe, Karibib and Windhoek were, he said, all seriously threatened.

Besides reinforcements of 500 troops leaving on the 30th instant and 5th February, 500 marines sail for the scene of action on the 21st instant.

LONDON, Jan. 18.

The lower portion of Bloemfontein was flooded by a water-spout on Sunday. Three hotels and many houses were destroyed. The number of dead is not known; hundreds of people are homeless.

LONDON, Jan. 18.

The death is announced of Admiral Sir Henry Keppel.

Reuter's Peking correspondent says that the commander of the Russian Legation guard has been ordered to join Admiral Alexieff's staff. This, in conjunction with the departure of Russian troops from Tientsin, is considered significant.

EDITORIAL NOTES.

Ludhiana and the Indian Church has suffered a great loss in the passing away of Mrs. Wylie of Ludhiana. For forty years she has led the life of a consistent Christian, a devoted mother and a consecrated worker. Though she became totally blind, for many years she ceased not to speak for the Saviour she loved to all who came to her, and each Lord's day to the patients in the Memorial Hospital. A woman of simple faith and a kindly heart, she exhibited in her life much of the beauty of the religion of Jesus. She has gone. She was taken home to Heaven during the week of Prayer, and on the day of Prayer for Foreign Missions. It was immediately after having offered a most earnest prayer for the Christians of China. Though dead, she still lives. She lives in the memory of all who knew her. She lives in the example she left behind her. She lives in the hearts of those whom she has led into the light of Divine knowledge. We thank God for her life and the influence it has left behind. We would extend our sincere condolence to her sorrowing children.

The week of prayer is now gone, but we should confidently await the Divine blessing which is sure to follow believing prayer. And yet we must not merely wait. We must also work. It was Jeremy Taylor who said:

"Whatever we beg of God, let us also work for it, if the thing be matter of duty or a consequent to industry, for God loves to bless labor and to reward it. And therefore our blessed Saviour joins watchfulness with prayer, for God's graces are but assistances, not new creations of the whole habit, in every instant or period of our lives. Read Scripture and then pray to God for understanding. Pray against temptation; but you must also 'resist the devil,' and then 'he will flee from you.' Ask of God competency of living; but you must also 'work with your own hands' the things that are honest, that ye may have to supply in time of need. We can but do of our endeavor and pray for a blessing, and then leave the success with God; and beyond this we can not deliberate, we can not take care; but so far we must."

In reply to some questions presented to us on a post card by a Muslim correspondent we would briefly give the following statement:

1. To what scripture did the scribes mentioned in Matt xvii. 10. refer? *Ans.* No doubt to the statements in the prophecy of Malachi. Chaps iii: 1 and iv. 5

2. What was Jesus' teaching as to the fulfillment of this prophecy? *Ans.* Jesus never undertook to expound the fullness of the meaning of this prophecy, but in reply to the inquiry of his disciples clearly taught that John the Baptist was the Elijah of this prophecy, because he came "in

the spirit and power of Elijah." John was therefore the Elijah of the first advent of the Messiah.

3. Why then did John deny that he was Elijah? *Ans.* Because he was not the Elijah intended in the question "Art thou Elias?" i.e. he was not the prophet, who was caught up alive and taken to heaven in a chariot of fire, and who was now come to sojourn upon earth again, as the Jews imagined.

4. Was Elias to precede Christ's first coming or his second coming? *Ans.* His first coming, as already explained in accordance with the teaching of Jesus.

5. What is the meaning of "the Great and terrible day of the Lord"? *Ans.* The day when the Messiah shall come to Judge the world—the day when unbelieving men and nations shall realize the awful sin of rejecting the Divine Saviour. When they shall call upon the mountains to fall upon them to hide them from the face of Him whose coming shall be their doom.

6. Why do not the words of the Bible bare a literal fulfillment? *Answer.* They do, wherever a literal fulfillment is plainly intended. Many things however were spoken in parable or allegory and must of course be interpreted accordingly.

These answers are of necessity brief but we believe they will answer the purpose of the inquirer.

We quote the following words from the address of Mr. R. R. Whyte on the occasion of his retirement from the principalship of Randhir College, Kapurthala. They have a message which we all need to hear. To his student hearers, he said:—"Let your light shine before men that they may glorify your Father in heaven. So recommends the Christian's Bible. It is a precept that will, I am sure, meet your approval. As often as you look up to heaven, in which suns and moons and stars are set, tell yourselves that you too can shine; for a moment's reflection will enable you to realize that each of us may become a terrestrial luminary, that if the heavens declare the glory of God by means of those radiant orbs this Earth may proclaim it through us, as it does through every leaf and flower, and through every living creature in which there is the breath of life, though in another way: that while they are only passive glorifiers of their great Creator, waiting to be seen, examined and admired, we can magnify Him actively in our life. When in the beginning God said, 'Let there be light,' and the firmament was ablaze with it, man found on being ushered forth upon the glorious scene that he had the benefit of two different lights, one far better than the other. It was that natural intelligence which has enabled him since not only to partly dispense with the celestial torches, but to walk paths that neither sun nor moon can possibly illuminate. He comes into the world with it, and its beams, however feeble at first, grow brighter, fed

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with the oil of education. Books, instruction and discipline combining to enlighten and enliven his intellectual, æsthetic, and moral faculties, he is in a condition to shine. But he may or may not actually do so. If he hides this light of knowledge under the bushel of self he cannot shine. Every lamp, as you are aware, requires air as well as oil; and this bushel may, under certain circumstances, act as an extinguisher by depriving it of its vital element, no matter how carefully trimmed the lamp may have been in school and college. Bethink you, then, my friends, of all you have acquired and expect to acquire as students; of how much you have been, and expect by God's grace to be enlightened; and ask yourselves whether the light of intelligence and knowledge is to burn within a dark lantern, or go out under an extinguisher, or shine forth in the deeds you do and the life you lead in conformity with the lessons that books inculcate. I am sure all of you would like to shine, some like the sun, illuminating a world; why not? Bacon and Newton, Nanak and Goutum, were men. If it is your ambition to so distinguish yourselves, go ahead, say I, and God-speed! But I desire on this occasion to point out humbler spheres where most of us can shine, namely, our homes, our circles of friends and acquaintances, our individual province of duties and responsibilities. Shed the light of love and truth, kindness and justice, probity and loyalty, *here*; and the end of education will be answered, your mission in life fulfilled, and your Father in heaven glorified."

The Panjab Mission of the American Presbyterian Church has been further strengthened by the arrival of the Rev. Elmer E. Fife and his wife on the 13th inst at Ludhiana. Mr. Fife returns to India after a long furlough of ten years. He was formerly connected with the American United Presbyterian Mission and was stationed first at Jhelum and then at Rawalpindi. His many friends in India will unite with us in giving him a hearty welcome back to India and pray that he may have a long career of useful service in the work of evangelizing India.

MISPLACEMENT OF A COMMA.

A popular captain's wife was more than usually anxious over the safety of her husband, and accordingly handed a parish clerk a slip one Sabbath morning, bearing the words: "Captain Wilson, having gone to sea, his wife desires the prayers of this congregation on his behalf." Unfortunately, by the misplacement of the comma after the "sea" the congregation was told that "Captain Wilson having gone to see his wife, desires the prayers of this congregation on his behalf."—Cornhill Magazine.

Current Thought & Incident.

PALESTINE UNDER MUHAMMADAN SWAY.

LECTURE BY DR. HIRSCHFELD.

Despite his openly avowed non Zionist sentiments, the broad minded members of the P'nei Zion Association accorded the noted Arabist scholar, Dr. Hirschfeld, a particularly warm welcome at their meeting room at 83-85 Commercial Road, last Saturday evening, when he delivered an address on "Palestine under Muhammadan Sway."

The history of Palestine, said the lecturer, presented some curious features. For 250 years it remained under the control of the pagan Romans. Then through the conversion to Christianity of Constantine, Emperor of Byzantium, it was transferred to the Christian rule, which lasted a little more than 300 years. Since that time the Moslem banner has waved over the Holy City, with two short interruptions, for 1,300 years to our own time. Palestine commenced to exercise its attraction for Islam at the very dawn of the latter's existence. The Meccan prophet not only instructed his earliest adherents to turn their faces towards the Holy City when engaged in prayer, but the longing to have it connected with the religion preached by him, filled his imagination. After the death of Mahommed his successors sought to carry his wishes into effect. The second Caliph Omar enjoys the distinction of having planted the standard of Islam in Jerusalem. It is said that the capture of Caesarea, which contained a population of 20,000 Jews, was expedited by their secret support. The conquest of Palestine by Omar was an event of great importance to the Jewish inhabitants. In the first place, the advent of the Mahommedans delivered the Jews from the savage ill usage which they suffered at the hands of the Christians. In the second place, it determined their position in the land of their fathers in a manner which has practically remained unchanged to this day.

As agriculture was looked down upon by the Arabs, the original owners of the soil were allowed to cultivate their fields, on condition that they hand over a tithe of their produce to the treasury as provision for the army. This impost was accompanied by a number of restrictions. Non-Moslems were forbidden to build new places of worship or repair ruined ones. They could hold no office of State, or interfere in Moslem concessions. They were further forbidden to ride on horseback, and were ordered to wear a badge on their garments to distinguish them from the true believers. Most of the restrictions soon fell in abeyance. Jews in later times were admitted to the highest offices and enjoyed the confidence and friendship of their sovereigns. Before leaving the Holy City, Omar built a Mosque on the supposed site of the Temple. The geographical position of Palestine gave it a certain security during the following centuries from war and bloodshed. As, however, the center of the Empire was shifted through the conquest of Irak (Mesopotamia) and Persia, Damascus was chosen as the capital, and so the Caliphs resided in close proximity to the Holy Land. The Caliph Abul Malik, greatly increased the sacred importance of Jerusalem by ordering true believers to make their pilgrimage to the shrine there rather than to Mecca. Toward the end of the 10th century the Fatimide Caliph of Egypt took possession of Palestine, and a Jew named Menasseh was appointed Lieutenant to the Caliphs.

MADE IN JAPAN

LION BRAND

Under the next Caliph, the illfamed Al Hakim, a change for the worse took place in the condition of the Jews. In 1004 he ordered the Jews and Christians to wear black marks on their yellow costumes and black turbans. Moslems were forbidden to serve them or to allow them the use of their ships. The most melancholy period of Jewish history in Moslem Palestine was undoubtedly that covered by the Crusaders. The alleged ill-usage of Christian pilgrims at the hands of the Moslem was the excuse for these Crusades, but our only authorities for these stories are derived from Occidental sources. For ninety years after the conquest of Palestine by the Christians it was incorporated in the "Kingdom of Jerusalem," to which a feudal constitution was given. The rise of the famous Sultan Saladin revived the dangers to which Palestine was exposed. In 1187 he re-conquered the country without much difficulty. Under his tolerant rule the Jewish population appreciably increased. They built synagogues and schools, and many Rabbis came from Europe to settle there. For a few years Palestine was once more made over to the Christians, but from 1244 it was recovered by Islam, since when it has always remained Mahomedan. The conquest of Byzantium in 1453 by the Turks put an end to that decayed and tottering empire, and brought incalculable relief to the Eastern Jews, who have invariably found Turkish rule most tolerant and enlightened; in fact, the immemorial attitude of the Porte to the Jews is an omen of hope to those who look to the colonization of Palestine as a solution to some of the questions now pressing.—*The Jewish World*.

THE FRUSTRATION OF MANLINESS.

It is the wreck of humanity which this lesson pictures—a wreck disastrously proportioned to the dignity of the powers of man. Farewell to manliness, farewell to health, to peace of conscience and purity of heart and speech. Farewell to that self-government of the bodily powers which is the glory even of the beast, and to the sovereign decisions of the will. The red wine dancing in the cup, the mingled drink that excites, and for the moment exalts and then stupefies, make a temptation to excess in which the Lord of the world sinks lower than any of the creatures which have been given him to subdue and govern.

The best approach for teaching the dangers and shames of intoxication is to show the glorious possibilities of strong, pure, temperate manhood and womanhood.

1. Strength of body. It is an athletic age, with many new and pleasant outlets for bodily energy. It is an exacting age in every department of work. If one is to enjoy and to succeed the foundation of sound health is absolutely needful. God has given us bodies whose daily waste and repair nearly balance each other. Nervous energy is at flood in the morning and at ebb at night. Whatever interferes with the regular and easy working of this machinery of energy and recuperation interferes with enjoyment and success.

But alcohol does interfere. Its stimulus is a borrowing which has to be repaid. The oarsman when he seeks to put himself in perfect condition discards alcohol. Arctic travellers say that alcohol is fatal to the endurance of extreme cold. In the damp and torrid heats of the Philippines, the American who drinks is in danger of bodily collapse or madness. Teach your scholars that to make the most of the body they must avoid alcohol as they would any other weakening poison. Draw the picture of a sound, strong man, erect, clear-eyed with wholesome complexion and master of his strength. Teach them the consecration and sacredness of the bodily powers. Then draw

the picture of the lesson: "Who hath 'O!' and 'Alas!?' Who hath contentions? Who hath complainings? Who hath wounds without cause? Who hath redness of eyes?" Is that a picture of the sort of man they would like to be?

2. Strength of reputation. To be respected is no ignoble aim in life. "A good name is rather to be chosen than great riches, and favour is better than silver and gold." Life, in the long run, tests a man and he is known for what he really is. There was a time when drinking was so common that it made little difference with a man's reputation—but all that is changed. Our modern American life indorses the Scripture judgment upon intemperance.

Banks and business houses will not employ the tippler; the railroads will not have him in their service. To hold a place of honour in the community one must be temperate. This red-eyed, quarrelsome, complaining, foolish talking wreck of the lesson picture is not the man whom God can honour or the community respect. He cannot get a place to work. No one will trust him. Intemperance is the forerunner, sooner or later, of contempt.

3. Better even than reputation is self-respect. Nothing can take the place of a good conscience. Self-respect comes of obedience to God and God has made us stewards of our bodies that we might keep them pure and make them strong for service. Intemperance is the known enemy of human dignity. The drunkard cannot respect himself. He knows that in his cups he behaves like a fool or a madman. He has remorse for evil deeds, for the excitement of alcohol leads easily to sins of violence and of uncleanness.

"Thine eyes shall behold strange things and thine heart shall utter forward things." He has, in sober moments, vain regrets for wasted time and strength. To the burden of the world's distrust he adds the heavy load of self-contempt.

Most essential of all to manhood is self-control—the mastery of the will. Firm purpose wins the goal. Ask your scholars whether they wish to be like the top of the wave which the wind drives, or like the rock against which the surges beat in vain. Draw the picture of Christ in the wilderness, hungry, but not to be tempted, eager to succeed, but firm in refusing homage to evil, longing for the love of men, yet refusing to tempt God to win applause. Would they wish to be like Jesus, or like Judas who yielded to the temptation of a little silver and betrayed his Lord? Compare Washington, with his steady purpose, with Lee, who became discouraged and entered into negotiations with the enemy.

Then remind them that the worst peril of intemperance is that it saps the will, and so destroys the man. The drunkard, save by the grace of God, cannot refuse his craving for alcohol. It is madness in his veins, a will to indulge that is stronger than his will. "At the last it biteth like a serpent and stingeth like an adder. . . . They have stricken me, shalt thou say, and I was not hurt, they have beaten me and I felt it not: when shall I awake? I will seek it yet again." It is the door of slavery that alcohol opens, a slavery worse than that of the body, for, if the way were open the slave would go free, but the victim of alcohol has enslaved his will. He has abdicated his manhood and become lower and weaker than the beasts of the field.

Do not, however, leave with your scholars the impression either that drunkenness is the only sin or that the power of Christ cannot reach to the drunkard's need. There are other sins of self-indulgence which are fatal to the soul. Pride bars the door of heaven as certainly as intemperance. And no human being is quite hopeless while the wish to escape from sin remains. Christ, as a thousand cases show, can save even to the uttermost. If the drunkard is a

solemn warning, let there be no self-complacency that we have escaped. Perhaps we were never tempted. Let there be no contempt, but pity and a warm desire to help and save.—Selected.

AN OLD SONG BY NEW SINGERS.

IN THE ORIGINAL.

Mary had a little lamb
Its fleece was white as snow,
And everywhere that Mary went
That lamb was sure to go.

AS AUSTIN DOBSON WRITES IT.

(Triplet)

A little lamb had Mary, sweet,
With fleece that shamed the driven snow,
Not alone Mary went when she moved her feet—
For a little lamb had Mary, sweet,
And it tagged her 'round with a pensive bleat,
And wherever she went it wanted to go—
A little lamb had Mary, sweet,
With a fleece that shamed the driven snow.

AS MR. BROWNING HAS IT.

You knew her?—Mary the small,
How of a summer—or no, was it fall?
The latter I think—a lamb she received?
You'd never have thought it—never believed,
But the girl owned a lamb last fall.
Its wool was subtly, silky white,
Color of lucent obliteration of night—
Like the shimmering snow—or of Clothild's arms!—
You've seen her arm—her right, I mean—
The other she scalded a-washing, I ween—
How white it is and soft and warm?

Ah, there was soul's heart-love, deep, true and tender.

Wherever went Mary, the maiden so slender,
There followed, his all-absorbed passion inciting,

That passionate lambkin—her soul's heart delighting—

'Ay, every place that Mary was sought in
That lamb was sure to soon be caught in.

AS LONGFELLOW MIGHT HAVE DONE IT.

Fair the daughter known as Mary,
Fair and full of fun and laughter,
Owned a lamb, a little he-goat,
Owned him all herself and solely,
White the lamb's wool as the Gotchi—
The great Gotchi, driving snowstorm.
Hither Mary went and thither,
But went with her to all places,
Sure as brook to running river,
Her pet lambkin following with her.

HOW ANDREW LANG SINGS IT.

(Rondeau.)

A wonderful lass was Marie, petite;
And she looked full fair and passing sweet—
And, oh! she owned—but cannot you guess
What pet can a maiden so love and caress
As a tiny lamb with a plaintive bleat
And mud upon his dainty feet,
And a gentle veally odor of meat?
And a fleece to finger and kiss and press—
White as snow?

Whatever she wandered—in lane or street—

As she sauntered on, there at her feet

She would find that lambkin—bless

The dear!—treading on her dainty dress,

Her dainty dress, fresh and neat—

White as snow.

WALT WHITMAN'S WAY.

The little girl, bright-eyed, fair, Mary-named, making
me think of the fresh fields, the flowers and spring,
Possessed, solely, by herself, in her own right, a blithe,
frisk, rejoicing little he-goat.

White was its hide, white as snow or as sunshine, or
my fair girl's arms, white as the sea foam when the
wind churcs it uglily;

And to what part soever of the corners of infinitely far
spreading, all covering universe Mary objournd her
fair, long, straight lower legs,

There followed the little flea-bitten, snow white he-goat
omnipresent, ubiquitous, infinite in everywhere-
ness.

MR. ALGERNON C. SWINBURNE'S IDEA.

[Villanelle.]

Dewey-eyed, with shimmering hair.

Maiden and lamb were a sight to sea,

For her pet was white as she was fair.

And its lovely fleece was beyond compare,

And dearly it loved its mistress Marie.

Dewey-eyed, with shimmering hair.

Its warped wool was an inwoven snare

To tangle her fingers in, where they could be

(For her pet was white as she was fair)

Lost from sight, both so snow-white were,

And the lambkin adored the maiden web—

Dewey-eyed, with shimmering hair,

Th' impassioned, incarnation of rare,

Of limpid eyed, luscious-lipped, loved beauty,

And her pet was white as she was fair.

Wherever she wandered, hither and there

Wildly that lamblet sought with her to be—

With the dewey-eyed, with shimmering hair,

And pet as white as its mistress was fair.

—Chicago News.

SCIENTIFIC.

A New York man has invented a mirror that can be made translucent at will, so that when placed in a show-window it at first reflects the faces of people looking in, but suddenly turns transparent, whereupon the spectators see the contents of the window in place of their own reflections. This is effected by means of a thin film on the back of the glass, which, when the background is dark, reflects the light from in front like a mirror, but when the background is illuminated, becomes as invisible as a pane of clear glass.

A Chicago inventor has discovered a process of manufacturing a 36-candle power light that will never go out. While experimenting with photographic chemicals four years ago, his attention was attracted by a glow in a small globe. The glow was caused by a chemical which the inventor keeps secret. He enlarged the glow and perfected the light by placing it in an airtight glass. He says there is no reason why the light will not remain brilliant forever, if it is not broken. A company has been formed to manufacture the lights in

numerous sizes. A patent hood fits over the globe, and covers it completely when the light is not needed.

—A small quantity of Radium salts in the Curie laboratory, where this wonderful substance was discovered, was sufficient to render the walls, the instruments, the very air, radio-active. That is, the walls, the instruments, the air, gave off radiations of their own merely because Radium was or had been present. Imagine the gain to mankind when a process is evolved for making those radiations luminous. Ordinary gas or electric light would no longer be necessary. There would no longer be dark corners in the world. Everything that had left the influence of the radium would shine, and, since the energy of the salt is well-nigh perpetual, there would never be any need of renewing the lighting contract.

THE ANIMAL'S FAIR.

'Twas long ago, they say, in the Land of Far-Away,
The beasties clubbed together and they held a being bazar;

Not an animal was slighted, every single invited,
And they all appeared delighted as they came from near and far.

The Bear brushed his hair and dressed himself with care;

With the Lynx and two Minks he started to the fair;

The Tapir cut a caper as he read his morning paper,
And learned about the great bazar and all the wonders there.

The chattering Chinchilla trotted in with the Gorilla
Much elated, so they stated, by the prospect of the fun;

While the Yak, dressed in black, came riding in a hack,

And the Buffalo would scuffle, oh—because he couldn't run.

The donkey told the monkey that he had forgot his trunk key,

So an Ox took the box, and put it in the way
Of a passing Hippopotamus, who angrily said,
"What a muss!"

As he trod upon the baggage and observed the disarray.

A graceful little Antelope bought a delicious cantaloup,

And a table with a Sable sat primly down to eat;

While a frisky young Hyena coyly gave a philopena
To an Ibex who made shy becks at her from across the street.

A Bison was a pricin' a tea-chest of young hyson,
So cheap, said the sheep, that it nearly made her weep;

The lazy Armadillo brought a satin sofa-pillow,
Then found a cozy, dozy place and laid him down to sleep.

An inhuman old Ichneumon sang a serenade by Schumann,

The Giraffe gave a laugh and began to cheer and chaff;

A laughing Jaguar said, "My, what a wag you are!"
And the Camel got his camera and took a photograph.

—Exchange.

—Do you ever venture any conjecture as to how migratory birds manage to keep up their flight in a due north direction? It has been proved that on clear nights they often "wing their northern flight" in the rarified atmosphere three miles above the earth's surface. This being true, it is clear that guidance by the topography of the country is out of the question; how, then, are they able to keep their beaks pointing towards the North pole? The scientific ornithologist comes to the rescue with the declaration that they are guided by the stars, and in support of his opinion cites as evidence the fact that when the stars are obscured by clouds the birds become bewildered and seek the ground.—St. Louis Republic.

QUEEN HELENA A GOOD COOK.

Queen Helena of Italy has a very practical knowledge of cooking. At her father's homely and unpretentious court Queen Helena learned many useful things, and among them the art of cooking. The Prince of Montenegro insisted that all his children should learn a trade—a rule which, by the way, obtains in the German Imperial family—and the future queen became not merely a good plain cook, but also skilled in the preparation of the curious sweetmeats and patisseries of which Orientals are so fond.

In Norway drunkenness is punished by imprisonment. As soon as a man is incarcerated the delinquent has a loaf and wine morning and evening. The bread is served in a wooden bowl full of wine, in which it has been soaked for an hour. The first day the drunkard swallows his allowance willingly enough. The second day it seems less pleasing. At the end of eight or ten days prisoners have been known to abstain altogether from the food thus pitilessly presented. This course of treatment finished, the drunkard, except in rare instances, is radically cured.

—An immense number of people sleep on the left side, and this is the most common cause of the unpleasant taste which is generally attributed to dyspepsia. If a meal has been taken within two or three hours of going to bed, to sleep on the left side is to give the stomach a task which it is difficult in the extreme to perform. The student of anatomy knows that all food enters and leaves the stomach on the right side, and hence sleeping on the left side soon after eating involves a sort of pumping operation which is anything but conducive to sound repose. The action of the heart is also interfered with considerably, and the lungs are unduly compressed.

—Most men seem to be as ignorant about the size of the sea as they are of the distance between the heavy planets "Invention" gives a few interesting facts: The Pacific covers 68,000,000 miles, the Atlantic 30,000,000, and the Indian Ocean, Arctic, and Antarctic 42,000,000. To stow away the contents of the Pacific it would be neces-

sary to fill a tank one mile long, one mile wide, and one mile deep every day for 449 years. Put in figures, the Pacific holds in weight 048,000,000,000,000,000 tons. The Atlantic averages a depth of not quite three miles. Its waters weigh 325,000,000,000,000,000 tons, and a tank to contain it would have each of its sides 430 miles long.

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Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls; for fitting in the virtues to one's life; for turning out honest, modest, whole natured men. * * * For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewilderingly, but that men and nations, in carrying them out, should find there, education, discipline, unselfishness and growth in grace.—Henry Drummond.

What God bestows he never, in the truest sense of his bestowing, takes away. In the memories which are the richest treasures of our maturer years he giveth us truly as in the first gifts which are poured upon us in the free morning of life before we have learned how to prize them or to use them.—Henry Wilder Foote.

The grace of courtesy is not the least of life's charms. Nowhere should it grow richer than in the Church of Christ. A smile, a handshake, a kindly spoken greeting, the sharing of a hymn book, invitation to a seat, such little things as these have often gladdened an overburdened heart, led a life nearer to Christ, and been the "cup of cold water" delighting the heart of the Master, brightening the life of the recipient, and making the soul of the giver glow with a consciousness of having helped the Christ in his ministry of love to men.—Charles H. Moss.

In the United States the majority of librarians are women. In Berlin a school for women librarians was opened in 1900, which provides two courses of instruction, one scientific covering a period of three years. Many private libraries in the old country, notably those of the Royal Historical Society, Manchester College, Oxford and the Bradford Literary Society, are in charge of women.

A dog turns round several times before lying down, simply because his far-away progenitors did it in order to make a bed in the grass or the snow. In placing his nose on his paws, he is doing what those same progenitors did to keep their nostrils protected. In the careful cleaning of her fur, the modern cat imitates her remote ancestors, who were able in this way to remove odors likely to betray their enemies and to the animals they were hunting.

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